

The South African Outlook

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The South African Outlook

No civilisation can survive unless there are those who have the courage to stand out in the wind and accept the challenge of the storm.

Robert J. McCracken.

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Good Sense.

There was something reminiscent of the most notable of his predecessors as Minister of Education when at a recent Nationalist Conference Mr. Viljoen dissociated himself so decidedly from the exercise of any sort of compulsion upon the universities to close their doors to Non-European students. He was speaking to a motion that apartheid should be enforced at universities, and, although himself favouring apartheid in them, he did not hesitate to take the sensible but, in that company, unpopular view that he would prefer that it should come about from within under the pressure of public opinion, as he was convinced that it would. He refused to get excited about the "handful of Non-Europeans" involved, nor would he interfere with the "traditional independence of South African universities."

The Minister's firm stand for academic independence will be very widely appreciated. We count this independence a very precious thing and essential to human freedom, though much endangered today at the hands of those who would regiment our lives over much. It was never more to be defended than today. If our universities should be forced either by financial pressure or legislative action to exclude the students of any group they would cease to have the right to bear their name. Moreover, one would think

that the most convinced apartheidist, if he is at all reflective, would realise how valuable it should be for the harmonious conduct of two separate but parallel national regimes in the one sub-continent that some at least of the leaders of both should have had opportunity as students to get to know and respect each other. Discerning eyes can see that already we owe a good deal to this process although it has been on so limited a scale.

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Fumbling about.

The Minister of Native Affairs addressed the Ethnological Society at the University of Pretoria a few weeks ago and in a revealing moment of frankness told his audience that the policy he is following is in many ways "a search for a course," but, in any case, is radically different from what has been followed hitherto. He went on to illustrate this difference by asserting that the Native reserve must be the anchor of an established agricultural Native community and as such provide the basis of his love of South Africa. A sound notion, but we do not find anything new about it. Furthermore, he insists on residential segregation; which is as old as Black and White contact in the sub-continent. Again, he agrees that many Natives will live in their own towns near the European ones, with their own officials, clerks, doctors, teachers, etc. This, too, we have seen developing all our lives.

Here is no grand new way of life for a multi-racial country, but little more than an increasing of the height and severity of the old barriers under the influence of a greater and more blinding fear than we have been used to. Dr. Verwoerd is at pains to stress that the "new" policy will be effective to check the terrible dangers of competition between White and Black. We believe that he is "searching for a course" along the wrong road, for all the indications are that the competition—if collaboration is rejected—will be far more severe and relentless when African communities become self-sufficient.

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An unacceptable Proposal.

Along the lower reaches of the Pongola River, before it makes its way across the northern border of Natal into Portuguese territory, lives a considerable African population of Zulu stock on what is crown land. Neither district nor people are much in the news as a rule, but there are thought to be over a hundred thousand morgen of land in

this area which could be brought under irrigation from the river, and a call is being pressed from some quarters that it should be thrown open for European settlement. In view of the difficulty of securing the amount of land promised long ago to the Native people, it is difficult to imagine any Government, and particularly one that pins its faith to segregation, viewing the proposal with favour. In any case the Zulu people have on one pretext or another been bereft of far too much of the land which was solemnly promised to them in perpetuity—"so long as the sun should rise and set"—for any further alienations to be defensible. We trust that the answer of the Minister of Native Affairs to the suggestion will be a very decided and unqualified negative. (Anything else would be incredible in view of his interest in the Reserves). Indeed, we should like to urge that it be something even more conclusive, and take the form of the initiation of a well-planned irrigation scheme for Zulus.

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Contrasting Sentences.

On a day towards the end of August a Rand daily carried reports of two cases in which White men were found guilty of assaulting Africans. In the first case the accused were civilians who had dealt with an unoffending Native so brutally that, as the magistrate pointed out, they might have killed him. Both offenders were sentenced to two months' imprisonment with six cuts.

In the other case the accused were three white policemen; not raw and untried men, but sergeants, one of whom was a station commander. The offence proved against them was that in various unpleasant and studied ways they had tortured eight African prisoners in order to extract from them confessions of guilt. There were eight counts specified and the magistrate was "reluctantly compelled to find the three European accused guilty on all counts except count seven." This reluctance would seem to have been in some measure responsible for his imposing on each offender a fine of one pound or seven days! It is difficult to see how so absurdly lenient a penalty can be justified. The magistrate was, apparently, a little self-conscious about this, saying that he thought that the complainants had, perhaps, exaggerated the effects of their ill-treatment. But, surely, the guilt of the accused was not to be measured by whether their cruelties were severe or not so much as by the fact that they were police, of some rank at that, who, having helpless Africans entirely in their power, had brought immense discredit on their Force and on White justice by their sadistic and contemptible brutality. It is not easy to suggest any form of crime that is lower or more deserving of the sharpest penalty.

"Our courts" the Minister of Justice is reported to have said the other day, "are best suited to do justice in

this country with its problems unknown in other countries.' Well, perhaps not always.

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The Key of Friendship.

The Administrator of the Transvaal has given us a pleasant surprise. We have associated him, perhaps over much, with a mischievous educational ordinance which we believe to be poison, or with views about the marriage of Afrikaner and non-Afrikaner which, since they come from the fruit of just such a marriage, are, to say the least embarrassing and perplexing. But this same man has now taken the unlikely opportunity of the foundation-stone ceremony at a new high school hostel for girls at Rustenburg to recommend real individual friendship between black and white as something urgently desirable in South Africa. "If every one of South Africa's two and a half million Europeans" he is reported to have said, "took a resolution to know and befriend just one Native each, a bigger impression would be made on the country's most serious problem than a whole decade of legislation."

That this was no casual or unconsidered remark is seen from its inherent relation to the main theme of Dr. Nicol's moving address. Our all too limited space may be well and profitably used to quote some further passages of it.

"If we get to know one another rightly, there soon follows esteem and that esteem will work its way to the surface and outside the country, too. That goes not only for the Europeans one towards another, but for the White man towards his Native neighbourhood," said Dr. Nicol.

"And then we can reckon a great deal on the solidarity of the people and on the persuasive power of love and goodwill to make friends for our people in every direction—also overseas.

"At this centenary celebration of your town I want to emphasize the necessity of our learning the right, friendly attitude in all directions. Every right-thinking South African longs that South Africa should enjoy the esteem and goodwill of the nations of the world.

"Particularly in these dark times of serious clashes no nation can have too many good friends overseas. The person who regards coldly the attempts of our country to win the goodwill of other lands is either an idiot or a traitor. We must remember that there is such a thing as the solidarity of the human race—God created us all of one blood—and we cannot expect overseas goodwill while hostile attitudes prevail at home.

"It is very appropriate that Paul prescribes for us that in the election of elders for our communities we must look for the men who govern their own households well. Only when a man shows that he knows how to live in love and justice in his own home should he be asked to take a responsible task in the greater circle of the community. That principle applies in every sphere.

"In the broad international sphere I say, with the whole authority of Christendom behind me, that nothing will come of our wish for the goodwill of the nations of the world unless we succeed in showing more goodwill towards one another. I place the blame on no one group nor upon any one party.

"Our nation is still young and your town is still young. Let us not fall into the attitude of inaccessible approach which marks old age. Let our hearts remain open for our fellow men, and the reward will be great in every field."

* * * *

School Feeding.

The opinions and recommendations of the Committee which has reported to the Government on the subject of school feeding make very interesting reading. We propose to discuss them more fully on a future occasion, but the main points are as follows:—

A subsidised school feeding scheme is recommended, with the Government making a maximum grant of two-pence a day for each primary schoolchild, and with every community contributing from ten to forty per cent of the total cost according to its economic circumstances.

Participation in such a scheme should be voluntary.

A uniform system, applicable to all schools throughout the Union, should be established.

Local committees should be in charge and should be responsible for providing the equipment needed.

No school should spend less than one and one fifth pence a day per pupil.

The foodstuffs provided should be supplementary rather than substantive, protective rather than basic, the Committee being of the opinion that only a small minority of pupils are in actual need of basic foods, though large numbers are short of protective foodstuffs.

School gardens could aid school feeding, producing the protective foodstuffs in the areas where these are needed.

The feeding should take place "in the quiet atmosphere of calmness prevailing in the classroom" and not in "the bustle of the playground."

The school day might be shortened.

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Opening of Non-European Medical School.

An event of great interest took place when on 17th September there was opened by the Minister of Health, Dr. K. Bremer, at Wentworth College, University of Natal, Durban, a non-European medical school. "Let the world take note of what is being done here to-day," said the Minister. "We are opening a college which is to provide for non-Europeans a training in medicine no whit inferior to that provided for Europeans. This is to be done mainly at the expense of the State." Dr. Bremer went on to say that the standards set by the University of Natal and the

demands of the South African Medical and Dental Council were guarantees of a high standard of qualification. "This medical school," the Minister added, "has a great opportunity to evolve a training which will specially fit its graduates to serve the needs of their own people. While it is true that the processes of pathology are the same in all races, it is true also that the manifestations and implications of disease in the individual depend very much upon his culture, outlook and his social environment. Through this institute an attempt is being made to develop techniques in the organised practice of medicine combining preventive and curative care on a family and community basis outside hospitals, particularly in relation to the needs of non-Europeans."

Dr. E. G. Malherbe, the Principal of Natal University, has issued to the press an important statement regarding certain rumours that had been circulating to the effect that the medical course which is given to non-Europeans at the University of Natal is to be shorter and in some ways inferior to that given in the other medical schools in South Africa. He declared these rumours to be contrary to the facts. We publish in our columns this month Dr. Malherbe's statement, and would bespeak for it the careful attention of our readers.

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A deadly Enemy.

The figures for convictions for drunkenness during 1950 as compiled by the Bureau of Census and Statistics reveal the alarming average of well over two hundred a day. Analysed by race, sex and province, with separate figures for Kimberley, the Rand and the Transkei, they are as follows:—

	White		Native		Asiatic		Coloured		Total
	M.	F.	M.	F.	M.	F.	M.	F.	
W.P.	2440	106	3344	189	36	1	16111	1437	23664
E.P.	1147	77	2397	319	74	—	5019	397	9430
Natal	812	90	2918	395	1029	76	694	164	6178
T'N.	1185	79	2172	169	7	—	103	11	3726
O.F.S.	453	15	633	53	—	—	43	7	1204
Kimb.	198	10	1369	186	21	—	2503	310	4597
Rand.	4669	372	19499	2175	102	—	1648	584	29049
Transkei	20	2	53	—	—	—	43	—	118
TOTAL	10924	751	32385	3486	1269	77	26164	2910	77966

Convictions for driving under the influence of liquor.

	White	Native	Asiatic	Coloured	Total
	M.	F.	M.	F.	
W.P.	237	1	19	—	373
E.P.	118	2	32	—	177
Natal	140	1	112	—	364
T'N.	252	4	63	—	328
O.F.S.	121	—	26	—	151
Kimb.	28	—	8	—	53
Rand.	490	8	102	—	635
Transkei	1	—	8	—	16
TOTAL	1387	16	386	—	2097

Christian Unity—A South African View

*Being the Peter Ainslie Memorial Lecture given at Grahamstown on the 29th August by
Mr. Alan Paton*

WHEN the Archbishop of Cape Town delivered the first Peter Ainslie Memorial lecture, he entitled it "Christian Unity—an Anglican View." He was followed by the Rev. Sidney Berry with the lecture "Christian Unity—a Realistic View." I beg to follow the examples of my predecessors, and to entitle this third lecture, which I am honoured to be asked to deliver, "Christian Unity—a South African View." I should truly have said, "Christian Unity—a White South African View," but I thought that such a title could be found distasteful. But here I say frankly that that is what it is, and that a Black South African would present something significantly different. Perhaps he will one day, and then he can call his lecture "Another South African View," so that we can perhaps out of mutual charity show a better front to the world than we can show to ourselves.

Christian Unity—a South African view. It must be clear that such a discussion must inevitably be a discussion of racial affairs. We call South Africa a multi-racial society, and it is clear that any real South African cannot but cherish the ideal of achieving some kind of unity out of such diversity. We differ widely in our ideas of how this is to be done; but I cannot believe that any one of us would dare to suggest that it need not be done.

I myself have undergone one unforgettable experience of racial unity. It was when Edith Rheinallt Jones died, and a great congregation of white people, black people, coloured people, Indian people, not all Christians, assembled in St. George's, Johannesburg, to give thanks for her life and works. It was one of the overwhelming experiences of my life. I felt that I had no control of the deep feelings of pain and joy that moved so powerfully in me. It was not mere sorrow or thankfulness, but something transcending both, the sense, almost of awe, that some great quality of the dead woman had caused to be caught and held before us, accessible for a brief space to human eyes, a vision of the oneness of mankind, and of our South African society. It was as though we had all ventured out from a thousand tributaries and backwaters, and had entrusted ourselves for a moment to some broad river, which bore us on irresistibly, with a power that both exalted and terrified, towards some ocean dimly apprehended.

But joyful though it is to see such a vision, it is also painful, because it is a vision and must be withdrawn. This vision of the glory of God and the oneness of mankind was evoked by an exceptional occasion. It is comparable with the vision seen by St. Peter in Joppa; and with that seen by

St. John in the island that was called Patmos, of a city that had no need of moon and sun, into which was brought the honour and glory of all the nations of the earth. One sometimes finds that one is transported, not asking, not seeking, by some accident or event, whether within or without oneself, to some place where some vision is seen; but one cannot stay or live there, one has to return, one has to leave the Church Universal and to return to the Church that one knows, in some street under some trees, with its priest, predikant, or minister, its dioceses, rings, districts, its synods, conferences, or assemblies, and there one has to fashion something for oneself. Let us then so return.

We return therefore to a country where policies of racial separation are already warp and woof of our national life. The Native reserves, the city locations, the British protectorates, our school system, accommodation for travellers, provision for the sick in hospitals (whether in separate hospitals or separate wards), bathing beaches, and a hundred other examples can be given of this, all dating back many years. It seems quite inevitable that the coming of European settlers or invaders or missionaries or officials or traders to any African country should immediately, by reasons of education, culture, religion, and social habits, cause the evolution of a pattern of life which emphasises the differences between the newcomer and the indigene. This pattern can be seen in every African country, even when it is territory administered by European officials in the interests of an indigenous population. But the pattern in South Africa was more striking than in all the rest, because the relationship between white and black was from its beginnings that of enemy and enemy, and because the necessity for *survival*, for the survival of a white people on a black continent, was the ultimate basis of all secular policy. In such days there was no relationship possible except two, that is enemy and enemy, or master and servant; and any other relationship of person and person was to be kept remote and austere, never becoming that of friend and friend, and above all never becoming, except at the cost of being made outcast, that of man and woman. The qualified tolerance which had been extended to the Chief Surgeon when he married the Hottentot woman, Eva, changed in a century and a half, under the influence of this struggle for survival, into a massive disapproval, and in another century and a half this disapproval was translated into law. In all this, religion played a great part, as it has always done in the national struggles of the Afrikaner people. This religion was Christian, but the

dangers of frontier life, the wanderings and privations, the very nature of the land itself, caused to come especially vivid and alive the stories of the Israelites, their destiny as a chosen people, and the necessity to hold themselves elect and apart.

This feeling of necessity to separate oneself and to hold oneself apart was strengthened by the arrival of the British and other missionaries whose aim was the salvation of souls, and not the ensuring of survival. These missionaries in their turn posed questions to the British authorities; they preached the brotherhood of man and raised difficult moral questions, so that the authorities were caught and vacillated between the opposing considerations of the rights of the settlers and the rights of the conquered. This vacillation, and in particular the unwillingness of the authorities to reject the implications of equality in any ideal of brotherhood, an unwillingness reinforced by powerful sections of public opinion in Britain, was the main cause of the Great Trek, which Hofmeyr in his history called *The Dividing Asunder*. And it was in truth a *Dividing Asunder*, a division which was sharpened by external events for another sixty or seventy years, and persists powerfully in memory and action till this very day.

So there arose that strange and baffling paradox, which is part true, part untrue, that in respect of the non-white population of South Africa, the Afrikaner and English views are irreconcilable. No one can doubt that it was initially an incompatibility of views that caused the *Dividing Asunder*, but it is widely acknowledged that today these views are not so incompatible as supposed. The truth is that quite irrelevant to these issues are joined other issues, notably those concerned with our continuing in the Commonwealth, which to English-speaking South Africans is a guarantee of *their* survival. It is as though the events of the last sixty years of the 19th century brought about a shifting to the poles, and no matter what tropical delight is thrown down between us, we each cling to our own ice and snow.

This situation, this historical situation, has profoundly affected our Churches, so that we find that on the question of apartheid, the English-speaking Churches and the three Dutch Reformed Churches appear in general to be ranged on opposite sides. They agree on one thing, that one has no right to seek the approval of the Scriptures for what are the secular policies of the State. But in all their other pronouncements, it is a conclusion that is inescapable, that the Dutch Reformed Churches regard the preservation of racial difference and integrity as a solemn duty, and consider that only by the separation of non-white peoples will they be able to escape the disabilities imposed on them by life in a mixed society, while the English-speaking Churches stress man's dignity as a child of God, and find in men's common humanity a fact of greater significance than men's

differences. Yet the first would claim that they have not lost sight of man's dignity as a child of God, and that indeed they advocate separation as a means of his attaining it, while the second would disclaim any intention of turning South Africa into a mixed and degenerate country. Underneath all this lies amongst other things the fear of miscegenation, which the first abhors and would prevent, while the second would judge it to be a matter to be left to the self-respect of the various developing communities. One cannot escape the conclusion that the two sides are looking at the matter from different places. Nor can one justly neglect to state that the present Government, though a secular body, must derive many of its ideas and purposes from the Dutch Reformed Churches. The Dutch Reformed Churches stand to the present Government in a relationship which has never before existed between any South African Church and any South African Government. Nor should one omit to mention the fear of the English-speaking Churches that the Dutch Reformed Church may become an instrument of State and that there are groups in the D.R.C. who are desirous of establishing a closer and more permanent relationship between the State and the Church. Nor, yet again, should one omit to state that there are groups within the D.R.C. who believe that a Church, while having respect for the temporal authority, should under no circumstances yield one tittle of its independence as a sovereign body whose head is the Lord.

The *Nederduits Gereformeerde* of *Hervormde Kerk* (the strongest of the D.R. Churches) did indeed make an important pronouncement when it said that the only just apartheid was total apartheid. Leslie Hewson, in addressing the Rosettenville Conference of the Christian Council in 1949, said that there was an element of idealism in the contemporary statement of apartheid which could not be ignored, and which made it unjust to consider it as a purely selfish policy of separation. Professor Hoernle, not I believe a professing Christian, but revered by Christians because of his clear and courageous thought, declared himself towards the end of his life in favour of "separate areas of liberty" as the only alternative to domination; yet he added that he thought total separation impracticable. To this I would add only one observation, which is not moral in nature. It is frequently stated, and on high authority, that it will take a great many years to realise the ideals of apartheid. Some think it will take a century. But I do not think we shall get a century. I do not wish here to talk at length of changes in Asia, of changes and impending changes in Africa, nor of changes of heart and attitude in America and Europe; but such changes are taking place and the world is going to look different whether there is war or not, and whoever wins it. We are living in a moving world, and it is necessary for Christians to re-examine statements of moral principle and programmes of moral

action so that that which is of Christ and eternal, may be separated from that which is of time and place.

It is frequently said and thought that the incompatibility of the English-speaking and Afrikaans-speaking Churches is so profound that any kind of cooperation is beyond realisation. Each side fears that cooperation will be at the cost of some sacred ideal or principle. At one time the Dutch Reformed Churches were represented on the Christian Council; I hope they will be again and there are thousands on each side who hope for it, not with the intention of converting or appeasing, but of trying to find some common ground. It may well be that it will be idle to seek agreement on policies and plans; but if out of it comes some discovery of a common love for South Africa and all its peoples, that would be something. It would be something to discover that love and to proceed from it. It would be something to dispel the not uncommon beliefs that the English love only Africans, and the Afrikaners only themselves. I cannot believe that there is no common ground, even though it may be uncomfortable at first to crowd so many people on to so small a space. It seems to me to be a matter of the greatest importance, not worth any sacrifice of principle, but worth any sacrifice of pride, that we should speak about some things with a united Christian voice.

Failure to achieve even such limited cooperation can, I believe, lead to only one thing; it will mean not only bitter and unfruitful strife, but we shall be so occupied with this internal strife that we shall be unable to adapt ourselves, as we must, to the great forces stirring in our continent and the world. Let no man suppose that he can achieve any kind of unity in our multi-racial society without recognition of and adaptation to the changes of the larger world. Let no man suppose that an imposed unity can do anything but break apart.

By this I do not suggest that a fully representative Christian Council guarantees the attainment of Christian unity. But it at least creates some of the conditions antecedent to it. It should be a Council in which any man can say what for him is right and true; and whatever languages are spoken there, at least if a man speaks one of the official languages, it should be without benefit of translation.

Can this be done? Well, let me say that if it cannot be done, it is less likely to be due to devotion to God and principle, and more likely to be due to the pride of race and the corruption of history.

But the differences between these groups of churches concern not only the question of race within the larger society, but the question of race within the churches themselves. It is impossible on this occasion to give any historical account of this and the observations that follow must not be regarded as an attempt to do so.

In 1829 the Kaapse Ring of the N.G. Kerk, replying to

the Kerkraad of Somerset West, stated that people of colour should be admitted together with others to the Lord's Table. In the same year the Kerkraad of Swartland received a similar reply, but both Kerkraads found the decision unacceptable. In 1845 the Kerkraad of Swellendam threatened secession. In 1857, on the motion of the Rev. Andrew Murray, the Synod, while regarding it as both desirable and scriptural that converted heathens should be received into the existing congregation, agreed that they should meet in a separate building, if their reception should, on account of the weakness of some, hinder the advancement of Christ's cause. This was the beginning of the Church policy of separation, which today is practised in all but a few churches. In 1880 a separate missionary Church was established. The present position is therefore that a separation of communicants and worshippers is almost completely established in the N.G. Kerk.

In the Church of the Province of South Africa (the Anglican Church) a person of colour seeking to receive communion or to worship with a predominantly white congregation might create embarrassment and might not; it is most unlikely that he would be refused. In some churches such persons come regularly, and usually sit at the back of the Church. In a cathedral their presence would excite no comment, even if they came to the altar rails amongst white communicants. In a small church they would probably come last. In one small church which I know such communicants sit at the back, occupying both sides of the aisle; but the arrangement is that first those on one side, then those on the other, go up to the altar rails. This is interrupted, however, when all the white communicants from the one side have communicated; for then all the white communicants from the other go forward. The harshness of this arrangement is softened by the action of the white Churchwarden who comes up last of all. Thus the Christians of colour, who by the first act are reminded of their separateness, are by the second symbolically restored.

I give this example with no intention however of belittling my own church; it has a proud record of raising its voice in defence of the meek and poor, and I could give a further and quite different account of some of its other arrangements. The truth is that all South African Churches mirror, some more, some less fully, the existing social arrangements, and this truth should keep us humble. It is interesting to quote in this connection from the first Referaat of the Bloemfontein Congress:—

"With a few exceptions all the Christian Churches of South Africa use separate church formations for non-whites. In the case of the exceptions justice is not done to the non-white; he must usually sit at the back and gets little or no say in matters of church management."

That is partly the truth but it must be supplemented if the whole truth is to be set down.

Now I think it quite possible that there will arise cases of mixed congregations of English-speaking Churches where separation will yet be brought about, partly because the presence of Christians of colour poses uncomfortable problems, partly because of a sincere belief that their spiritual interests will thus better be served, partly because of residential considerations. I also think it possible that there will arise other cases of mixed congregations where the presence of non-white Christians will challenge that particular society to achieve a more truly Christian fellowship. Among English-speaking church leaders, not only because they are leaders and more forward-looking, but also because they deal with aspects of church organisation that make such developments more desirable and practicable, there is a clear tendency to seek for points of contact and to create such contacts in an effort to heal the wounds of separation, for separation deals wounds as well as justice.

I think it fair to say that while both Afrikaans-speaking and English-speaking Churches in their pronouncements on separation, re-affirm their belief in the unity of all mankind in Christ, the English-speaking Churches seem to require, as it were because of some need of the soul, some *visible* sign of that unity. I take it that the decision of the Grahamstown District of the Methodist Church to hold for the first time in 1950, joint ministerial sessions, was an expression of such a need. So also is the Wilgespruit Fellowship Centre in the Transvaal, where hard work is being done to provide a meeting-place where Christians of all races might meet together to worship, study, and work.

It seems that the English-speaking Churches will tend to adopt more such measures, not merely for the purpose of *consultation*, not only for the purpose of *cooperation* and *collaboration*, but for the purpose of affirming and experiencing a truer unity in Christ.

These things manifest themselves more easily in English-speaking Churches for two reasons, one because their historical approach was always different, but also because the English-speaking people of South Africa have never had to reckon with a powerful internal group opinion; for I take Afrikaner group opinion to be one of the most powerful in the world.

Yet there are evidences that at least more consultation will take place between white and non-white members of the Dutch Reformed Churches; this is at the moment high level and explorative, but I am sure that the intention is not only to learn to know one another's minds, but also to affirm and experience a truer unity. How far it will go, I cannot say.

Why is it that so many Christians desire some *visible* symbol of the unity of Christendom? Why is it that the sight of a great and silent mixed congregation, humble

before its Creator, can move one so intolerably? Why is it that in many congregations there is a growing desire to know more of their sister congregations in the locations, more than the mere knowledge that such congregations are there? Such desires may derive from guilt as well as love, and they may be inhibited by fear. But why are they there? What is that in us which is moved and shaken by Chesterton's great hymn?—

Oh God of earth and altar
Bow down and hear our cry,
Our earthly rulers falter,
Our people drift and die.
The walls of gold entomb us,
The swords of scorn divide,
Take not Thy thunder from us
But take away our pride.

From all that terror teaches,
From lies of tongue and pen,
From all the easy speeches
That comfort cruel men,
From sale and profanation
Of honour and the sword,
From sleep and from damnation
Deliver us, good Lord!

Tie in a living tether
The prince and priest and thrall,
Bind all our lives together,
Smite us and save us all.
In ire and exaltation,
Aflame with faith, and free,
Lift up a living nation,
A single sword to Thee.

What moves us indeed, but the vision that it gives to us of the unity of mankind? What we dread about separation is not residential or territorial separation, or the existence of separate congregations in Parktown and Orlando, or the provisions of separate hospitals and churches and schools, but the profound separation of man from man. We have a conviction that if separation of man from man goes beyond practical and utilitarian considerations, and becomes itself elevated into some kind of morality, that we shall shortly find ourselves separated from our God. In so far as separation policy can be an act of love, we are not so greatly concerned; but if separation policy becomes the act of fear or of self-interest, we fear that we shall shut ourselves off from God. It is this knowledge I believe which prevents many of us from regarding separation policy as an act desired by God, no matter how lofty may be some of the motives inspiring it.

There is another possibility that must be considered, and that is that the failure of a Church to show forth the unity of mankind, may result in its decay. The growth of

strong African sections of both Afrikaans-speaking and English-speaking Churches is to be attributed to the devoted work of missionaries, rather than to the examples of other Christians. But it is difficult to keep the convert's eyes on Christ so that he will not have a chance to look at Christians. The missionary churches of the world, which have a great knowledge of Africa and a great desire to see it Christian, watch with hope and fear the behaviour of white Christian churches on the continent; and believe that the white Christian inhabitants of Africa have it in their power to bring missionary work to an end, not by withholding their gifts, but by withholding their love. Nor must we forget that the faith of Communism is often more warm and vital than that which we ourselves show.

It must also be considered possible that the Christian standpoint, that morality has no end but to serve the ends of love, may bring a church into conflict with the State. It must be considered possible that a Church, in its attempts to achieve the outward and visible expressions of love, might come into conflict with a State morality that disapproves of such attempts. In that case there is nothing to do but humbly to seek the will of God, and to do it. Our Lord advised or commanded us to render unto Caesar the things which are Caesar's, and unto God the things which are God's. But we have no certitude that the choice would ever be posed so finally and so fatefully; it could be posed partially and tentatively. In that case it would be the duty of any Church, no matter whether it found itself alone or in company, to seek the will of God for itself, and to do it.

You remember that in Dostoevsky's story, Christ revisited the earth during the Inquisition, and the Grand Inquisitor flung Him into prison, where he visited Him, and reviled Him, saying,

"Know too that I have been in the wilderness, I too have lived on roots and locusts, I too prized the freedom with which Thou hast blessed men, and I too was

striving to stand among Thy elect. But I awakened and would not serve madness. I turned back and joined the ranks of those who have corrected Thy work. Tomorrow Thou shalt see that obedient flock who at a sign from me will hasten to heap up the hot cinders about the pile on which I shall burn Thee for coming to hinder us. For if anyone deserved our fires, it is Thou."

When the Inquisitor ceased speaking he waited for sometime for his Prisoner to answer him. His silence weighed down upon him. He saw that the Prisoner had listened intently all the time, looking gently in his face and evidently not wishing to reply. The old man longed for Him to say something, however bitter and terrible. But He suddenly approached the old man in silence and softly kissed him on his bloodless aged lips. That was all His answer. The old man shuddered. His lips moved. He went to the door, opened it, and said to Him, 'Go and, come no more . . . come not at all, never, never' And he let Him out into the dark alleys of the town."

How we fear, and how we should fear, to offend against that love. The fearful thing about the Christian morality of love is not its gentleness, but its uncomprisingness. How magnificent it would be to achieve Christian Unity in South Africa, and how important! How magnificent it would be, if with our social arrangements, we could achieve the Divine arrangement! How magnificent it would be to free ourselves from the corruption of history, or to render the right things unto Caesar, and the right things unto God, and both approve us. But until this Heaven be realised on this earth, and even while we try to realise this Heaven on this earth, we have our persisting duty to be obedient to the law of love. Therefore, while we strive to obey the laws, this is our law; and while we wish to serve the State, Christ is our Lord. There is no other way for a Church.

British Central Africa

SINCE our July article, the promised consultations between British ministers and representatives of Southern Rhodesia, Northern Rhodesia, and Nyasaland have taken place at Victoria Falls. The interval between the London Conference and the recent consultations has been productive of much expression of opinion, Black and White, in all three territories.

The *Times* correspondent in Southern Rhodesia says that European opinion there, while dubious about certain aspects of the scheme proposed in the report, is generally in favour of federation; and that African opinion, on both sides of the Zambesi, is largely opposed to the principle.

The European communities in all three territories are

fully alive to the great economic and strategic advantages of closer union, but Southern Rhodesia objects to the recommendation which, it feels, would put too much power in the hands of a non-elected Minister for Native interests, not responsible to the Federal Cabinet but to London; and in an African Affairs Board, which would enable the British Government to retain a substantial measure of control both in the two northern territories and in federal matters.

Doubt about this is expressed under three main heads: first, that it would be a retrograde step to accept an arrangement that makes no advance towards Dominion status; secondly, that Southern Rhodesia's own status would be

lowered at a time when a strong bid is being made, by the Rhodesia Party (the former "Liberal" Party), in particular, for higher and Dominion status. Thirdly, it is felt that it would be possible for the U.K. Government to take action in the two northern territories which could have profound effects on Southern Rhodesia—for example, if it should be suddenly decided to enfranchise a large number of Northern Rhodesian Africans.

The report has attempted to devise a method which would safeguard the interests of both European and African in a federal scheme, but it is questioned whether the safeguards are more in favour of the African than of the European, and whether the constitutional machinery is not too clumsy for efficient working.

A section of Europeans, indeed, would accept nothing less than complete control of Central African affairs, including Native affairs; even then some of them would be dubious, so great is their fear of the "Black North." The new Democratic Party, the nucleus of which is composed of members of the Association of Afrikaners in S. Rhodesia, will probably from now on add its weight to this group.

While Europeans fear the "Black North", among Africans north of the Zambesi there is fear of the "White South," that is, a fear that, even under the suggested form of federation, Southern Rhodesia would have the main say in Native policy in the other territories, despite its numerical inferiority in the federal Parliament.

The opposition of Southern Rhodesian Africans is less easy to understand. It might have been thought that the European objections would have been reasons for African support of federation. Many people believe that, unless federation is achieved soon, there will inevitably be a clash of policies at the Zambesi, causing Rhodesian eyes to turn South to the Union. These views must be known to educated Africans in Southern Rhodesia, which should have made them welcome federation. The opposition is, however, probably due to the age-old suspicion of motives underlying any change.

A factor telling against the scheme in all three territories has been the failure to try to educate opinion, and particularly African opinion. In Southern Rhodesia, out of a scrupulous desire not to influence opinion the Government has merely made known the facts of the report, has barred all official comment on these facts, and has left Africans to form their own opinions. The result is that the vociferous African opposition has had a free hand, while those, to whom for generations the mass of Africans have looked for guidance on matters outside their understanding, have been silent.

In the north, as the *Star* says, a considerable volume of adverse resolutions had piled up, many of them precipitate and ill-considered. No real attempt was made to put the federation proposals across to the African inhabitants

before they expressed opinions which it will be difficult to reverse. British parliamentary observers without Government status have "observed," never tried to "persuade." Thus, by the time Mr. Griffiths arrived, his rôle was to hear the case against federation; if he tried to state the case for, it would be to an unreceptive audience whose minds were already made up. 'This inclination to listen rather than to talk will never get results. Doubts have even arisen in the minds of both Black and White as to whether the British Government is itself whole-heartedly in favour of the plan.

"The case for federation," says the *Star*, "has not been put in any public or emphatic way. This timidity does no service to either race in Central Africa. With the constitutional developments on the West Coast, African affairs have reached a turning-point. In mixed territories like the Rhodesias they must be set firmly on the road of co-operation before a difficult and even dangerous situation emerges. . . The present policy of wait-and-see may prove fatal to the whole enterprise, upon which so much may depend."

Whether we welcome the constitutional developments in West Africa or not, the reforms there were explained beforehand by a public relations campaign conducted on a huge scale. A similar campaign could have put over the federation report and made it thoroughly understood; but machinery did not exist, and the Africans themselves complained of lack of information.

As it was, the vociferous Nyasaland African Congress refused to nominate representatives to attend the Victoria Falls consultations on the grounds that partnership between Europeans and Natives in Nyasaland was "just words and had never been carried out in practice." "The federation proposal was just a move by Southern Rhodesia to achieve Dominion status"—a remarkable statement when placed alongside Southern Rhodesian reaction.

The opposition in Northern Rhodesia, led by the Ndola African Urban Advisory Council, criticised the small Native representation on the proposed Federal legislature; and said that Federation could lead to uncontrolled immigration and to segregation. It would extend the racial policy of Southern Rhodesia to the north and close the door to Native political advancement. The conditions under which they would consider federation were: Cabinet posts for Native members of the Legislature; universal adult suffrage; nationalisation of all major industries; the outlawing of all forms of colour bar and the repeal of the pass laws. Some of these proposals remind one of the early days of the Chartist Movement in England. A study of its later history might be of great benefit to real advocates of African progress.

Against this body of opposition, the African Council of Nyasaland, composed of senior chiefs advisory to the

Governor, gave the consultations a very reluctant support, since they were to be only exploratory and not decisive. The old suspicion is seen even here, in its resolution that it would be much happier if the conference were held in London instead of the Falls.

Against this background of opposition, the meeting at Victoria Falls could not be expected to achieve much; and the little released to the Press seems to underline the paucity of the results. It was emphasised that the conference should make no decisions, and should meet behind closed doors. The chairman said it was an important and vital step in the process of establishing how far it was possible for these territories to be more closely associated. He hoped that there would emerge evidence of a sufficient measure of agreement to enable the Governments to achieve a solution fair and acceptable to the peoples of the three territories and in their best interests.

On the second day, the Press was told of "useful meetings, bearing in mind that it is not a conference to reach decisions." The background to this was a telegram from the "Copperbelt Anti-Federation Co-ordinating Council" saying a strike would be called if federation was enforced; a threat to civil disobedience hinted at by one of the two African delegates from N. Rhodesia; and a statement by the other that the people would die before they would accept closer association with Southern Rhodesia.

The third day's communique talked about "a valuable exchange of views taking place about assurances which might be given to remove the fears expressed by African and European representatives."

The unofficial view was that opposing views on federation had proved so irreconcilable that the officials would welcome the excuse provided by the British general election to bring discussions to an end before the rifts could be

made still wider. The Press Conference's statement that the general election would have no effect on the talks is probably true if taken to mean that any future British Government would assume the pledges of the present one; but it was bound to affect them in that two Cabinet ministers must now hurry home to fight an election.

The final communique announced the adjournment of the conference until the middle of next year, when it will be resumed in London. Points of difference on the principle of federation had arisen. "Further discussion within each territory, and exchanges of views between the four Governments, will be necessary. It is hoped that the position can be sufficiently clarified to enable the conference to reassemble in London."

We welcome the assurance that the differences which arose in the course of the discussions were not based on colour. It is a pity that more explanatory work was not done before the Victoria Falls meeting. But it may have served a useful purpose, in showing a British government the dangers of being over-precipitate in dealing with African affairs; in demonstrating afresh to Europeans in the territories that economic prosperity depends on co-operation with the African; and that such co-operation cannot always rest on a denial of some political rights; and in persuading the African that Native views do count for something, not only in London, but even with a Southern Rhodesian Government, whose leader it was who first proposed the conference on Federation.

"The Federation proposals offer to the African partnership but not paramountcy; to the Europeans control but not domination," says the *Star*. Objections there will be from both sides—yet the alternative is almost certainly conflict.

E. D. ROBERTS.

Housing

By Dr. D. L. Smit, M.P.

(From an address to the thirtieth annual conference of the S.A. Institute of Municipal Engineers.)

HOUSING is the greatest single social problem that our local authorities have to face. A great deal has been accomplished by them and our engineers have done their best to meet the situation. But their efforts have been limited by lack of funds, of trained staff, and other factors. And the fact is our housing has not been able to keep pace with the increase in our urban population. The position is very serious for all sections of the community, particularly so for our Non-Europeans.

There is a general tendency to regard the war as the cause of most of the present shortage. The war undoubtedly aggravated the problem, but the acute shortage of all

classes of houses existed long before the war and there has been rapid deterioration during recent years.

Let us just look for a moment at what has been happening in our towns during the past twenty-five years. Owing to the phenomenal growth of industries and the great demand for labour, there has been an unprecedented influx of all races—White, Black and Coloured—for whom accommodation is not available. It has been like a great tidal movement that is drawing people of every race into the towns.

This large-scale influx has brought in its train chaotic housing conditions and many social evils. The spread of

tuberculosis and other diseases has created a most dangerous situation, and the infantile mortality due to overcrowding, bad feeding and other appalling conditions is a matter that calls for the earnest consideration of every thinking citizen.

Do you realise that the average death-rate among Native infants in six of our large cities for the year ended 30th June, 1950, was no less than 276 per thousand and that in the case of one of those cities the figure actually rose to 474.85 ?

Putting it at its lowest this all means deterioration and reduction of the labour force upon which our country depends, to an extent that must before long affect our industries.

Let us take Johannesburg as an example. I mention Johannesburg particularly because the problem is more concentrated there than anywhere else.

Last year the Manager of Native Affairs estimated that approximately 50,000 Native families required accommodation, and that a large proportion of them were restricted to one family, consisting often of from five to eight people, per room.

The same state of affairs can be seen at many other places where the slum quarters and outer perimeters of our towns are disfigured by Native dwellings of a most ramshackle description. At one large urban centre, some time ago, a fire burnt down three Native houses and no fewer than 128 persons were rendered homeless.

As a result of all this, there is growing up in our midst a generation of potential criminals. It is not because the Native is by nature inclined to be criminal. He is essentially a law-abiding person. It is because so many Native children have to live in surroundings which breed criminals and three of the most potent factors in the situation are bad housing, lack of recreational facilities, and insufficient schools for the discipline of the children.

There is no doubt too that these conditions have been largely responsible for the restlessness and discontent we see among our urban Natives today, but what else can you expect from people who are unable to lead anything approaching a decent, healthy life ?

We are experiencing what Great Britain experienced during her industrial revolution a hundred years ago, and public opinion in this country has not yet been sufficiently aroused to the dreadful conditions in which many thousands of our urban Natives live.

The recent Census returns show that the tendency for the population to migrate from the country to the industrial centres is continuing at a great pace. As long as our industries continue to expand, these mass movements will continue to arise, and it is impossible even with the most careful planning to estimate our housing requirements within the next generation.

In some of the older countries, where large cities have become almost unmanageable, both from the social and the economic point of view, there is a steady movement to decentralise the population and industry. This has the effect of overcoming some of the problems of overcrowding, transport, and finance, and of improving the living standards and conditions of the workers and their families.

Whether this is practicable in South Africa, with its dependence on its mines and the limitation of its water supplies in most rural areas, is a question upon which I do not feel competent to venture an opinion ; but whatever line we take, we cannot allow matters to drift any further without incurring grave risk to ourselves.

We have a great example of what can be achieved in Great Britain's post-war building programme. Britain's war losses amounted to 4 million of her 13 million houses. She had the same acute shortages of skilled tradesmen, essential materials and foreign exchange—only on a much bigger scale—and there was the need to devote part of her resources to industrial building. But in spite of this, she has added something like a million permanent units to her housing supply.

One of the most important considerations is, of course, to keep down the costs so as to avoid high rentals and also to enable more houses to be built with the available funds. The question has always been how, with the limited resources available to our local authorities, to make a practical attack on slums and at the same time to bring costs within the limit of the Native's ability to pay.

There is obviously a limit to the high subsidies that can be provided by the State, and the existing methods of building are far too expensive both to the taxpayer and to the tenant. Unless we can lower the cost we shall never catch up.

I am glad to see from the Press that the National Housing and Planning Commission has announced its approval of a scheme to give Natives loans to erect their own dwellings under the supervision of the local authority. This is a big step forward and gives effect to a recommendation made in 1942 by the Interdepartmental Committee on the Social, Health and Economic conditions of Urban Natives of which I was Chairman. That Committee recommended that the Bloemfontein system, under which Natives have for many years been assisted by the Municipality to build their own houses, should be extended to other urban areas to supplement Municipal houses.

Unfortunately the Central Housing Board strenuously opposed any such suggestion, on the ground that a dwelling built from Central Housing Funds must conform with the best current standards of construction, and that buildings erected by Natives could not be so well built or so durable as those in recognised housing schemes.

There is no doubt they stressed the idea of permanence

in Native Housing too far, and that they were not sufficiently appreciative of the limitations, both financial and other, with which most of our local authorities are faced. While it is desirable that dwellings should conform with health requirements, we should not dissipate our funds in following standards which neither the local authorities nor the Natives can afford. Under the Bloemfontein system the Native has been able to build a more commodious house at a much lower cost. Judged by technical standards some of the houses are rudely constructed, but they are healthy and self-respecting and the Natives are happy and contented. And, what is more, the Native has a stake in the house itself which has a steadying influence upon his conduct as a citizen.

This home-ownership will naturally be applied only to the permanent town-dweller who has a family. It will still be necessary to continue the construction of sub-economic houses in bulk for other sections of the population.

The National Housing and Planning Commission has recommended that in the case of these houses, expenditure for services should be limited to the bare essentials, especially in the case of Natives. It is to be hoped this does not mean a lot of small, regimented buildings with monotonous, featureless surroundings, and no provision for open spaces or gardens or places of amusement. One of the most serious omissions in many of our locations has been the lack of facilities for recreation.

In their Guide to the Planning of Non-European townships the Commission suggests that 1 acre per 800 of the population should be provided for recreation grounds and 1 acre per 1,000 for parks.

We trust that in any future layout, our local authorities will give sympathetic consideration to this important aspect of their Native administration.

The Church and Communism

PART IV

The General Assembly of the Church of Scotland appointed a Commission on Communism. This Commission has been at work with great thoroughness, and when the Assembly met in Edinburgh towards the end of May it submitted a long and realistic report. It is our intention to give our readers the opportunity of reading this remarkable document, although it will take several months to accommodate it in our columns. Our last three issues gave the earlier portions of this Report, and below there follows a further section.

—Editors, "The South African Outlook."

Two Protests: A. The Humanitarian and the Christian.

—It is not surprising then that there should arise protestations against the dehumanising injustices that accompanied the advancing industrial development. For our purposes two of these protests fall to be specially noted. One was humanitarian and philanthropic in character and is reflected in the work of such men as Robert Owen and Lord Shaftesbury. The aim was to alleviate the lot of the workers and gain for them conditions of livelihood and labour worthy of human beings. The social and economic distress following the Napoleonic Wars led to a movement of revolt against the Combination Acts, and their repeal in 1824 gave workers the right to free association and collective bargaining with their employers, so that Trades Unionism acquired a legal status equal to that of employers' associations. The Chartist Movement, though rooted in economic and social hardship and injustice and partly in resentment against the petty tyranny and corruption associated with Poor Relief, showed how in this country the impulse was to seek redress by political and constitu-

tional reform rather than by any drastic revolutionary methods. The fact that riots did on occasion arise does not invalidate this general truth.

To a considerable extent the leaders of these reform movements—political, social, and economic—were men of Christian faith and principle, and, while some of them were motivated by what we would call to-day a "paternal" and "charitable" attitude of mind, others sought to encourage self-leadership among the workers by fostering the co-operative and trade union movements. One can scarcely assess the tremendous service rendered to these and similar movements by Christian laymen. This respect for human personality and the desire to ensure that the workers should have a worthy place in the social structure was, of course, prominent in the specifically Christian contribution associated with such men as Kingsley and Maurice. These and other Anglican clergy and laymen, together with a number of Free Churchmen, denounced conditions which were a denial of the Christian doctrines of the Fatherhood of God and the Brotherhood of Man in which they saw the only cure for both social depravity and the causes which produced it. The Christian Socialist Movement, as it came to be called, was a sincere attempt to guide the industrial development, which they realised had come to stay, along lines which were in keeping with the Christian view of man's worth and of the value of man's work in the world. Some of the finest spirits of the age prayed and worked in various ways to realise the vision of a Christian industrialism and the creation of a social order founded on Christian principles.

In Scotland that same purpose of the social well-being of the common people inspired the work of Dr. Henry Duncan, Minister of Ruthwell, who, as early as 1810, established the first savings bank; of Dr. Thomas Guthrie, who, assisted by a number of Christian laymen, did such pioneer educational work in the Ragged School movement; and of Dr. Thomas Chalmers, who dedicated his great abilities to uplifting both the character and the conditions of the poor.

The Struggle against Opposition.—Slowly the movement led by these Christian pioneers gained ground, in spite of much opposition, and the relevance of Christianity to the problems of human society in this world is now widely acknowledged to be one of the first priorities in the Church's task. It is not too much to claim that the impetus that led to much of the legislation affecting conditions in factory, mine and housing, and the establishing of compulsory and free education, derived from Christian conviction regarding the rights of men made in the image of God and redeemed by His love in Christ.

Yet the fact must be noted that as the "labour" movement gained momentum much of the leadership passed into the hands of men whose attachment to the organised Church became tenuous to the point of severance. This is partly due to the fact that on the whole Church leaders, clerical and lay, in that critical and formative period often deplored and opposed what they regarded as in some cases a dangerous and irreligious disruption of the divine ordering of society and in general an attempt to detract religion from its proper sphere of the private life of the soul and the concern only with a Kingdom that is not of this world. This attitude played no small part in gradually widening the gulf between the great masses of workers and the Church. Churchmen to-day would do well to realise that the failure of the Church of an earlier day to bring to bear the full weight of the Christian Gospel and its implications upon the new social order is at least one of the chief causes of the present tragic predicament which has made possible the rise and spread of Communism.

B. *The Marxian Manifesto.*—The other protest came from a very different quarter and found an arresting voice in the publication in 1848 of 'The Communist Manifesto,' by Karl Marx and Friedrich Engels. "The history of all existing society is the history of Class Struggles," they wrote, and continued: "Our epoch, the epoch of the bourgeoisie possesses this distinctive feature—it has simplified the class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other—Bourgeoisie and Proletariat." This class struggle, which proceeds by a series of revolutions, is based on and produces changes in economic conditions. The very advance of industrialism fostered by the bourgeoisie produces

inevitably a larger and larger proletariat class. "The development of modern industry, therefore, cuts from under its feet the very foundations on which the bourgeoisie produces and appropriates production. What the bourgeoisie therefore produces above all are its own grave-diggers. Its fall and the victory of the proletariat are equally inevitable." And the closing paragraph of the Manifesto strikes this note: "The Communists openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions." This method of approach to the problem is radically different from that of Maurice, Kingsley, and the Christian Socialists. Religion does not enter into the question. "Law, morality, religion are so many bourgeois prejudices, behind which lurk in ambush just as many bourgeois interests." "What else does the history of ideas prove than that intellectual production changes its character in proportion as material production is changed? The ruling ideas of each age have ever been the ideas of its ruling class." And they assume that the phase of Christianity's supremacy has passed, having schooled themselves in French eighteenth-century materialism. "When Christian ideas succumbed in the eighteenth century to rationalist ideas, feudal society fought its death-battle with the then revolutionary bourgeoisie. The ideas of religious liberty and freedom of conscience merely gave expression to the sway of free competition within the domain of knowledge." Contemporary World Communism still shares the outlook set forth in the Manifesto a hundred years ago.

The particular form of protest voiced by the Manifesto has had considerable influence far beyond the camp of those who call themselves Communists. Its social passion distinctly coloured the thinking and directed the political activity of the Labour movement (in the general sense of the term) because, as industry advanced, men became increasingly preoccupied with social and economic problems and with the search for the solutions of them. This preoccupation with, and search for, solutions of the social problem is certainly one of the factors shaping the course of thought and action, especially in the latter part of the nineteenth century, though it often had to fight against powerful opposition and therefore developed a more or less "revolutionary" character. The irony was that the century was regarded as the age of Progress: the Gospel of Progress was preached far and wide. But the twentieth century had not advanced very far when the hidden conflict burst out into the open, and the two world wars showed how powerful was the economic tension within the structure of a society which had appeared stable and progressive. This collapse of the vast and intricate edifice—economic, financial, international—which *laissez-faire* capitalism had reared, and the widespread ruin and misery which have followed, have undoubtedly contributed in no small

measure to the spread of Communism and, in the judgment of many, have confirmed the general thesis of Marx that Capitalism produces effects which bring about its own downfall. For our purposes what must be noted is that one of the factors leading to the emergence and growth of World Communism was the increasing realisation on the part of statesmen, thinkers, and "workers" of the enormous importance of economic conditions in the shaping of the social structure and of the quality of its life.

"Our Daily Bread"

ONE petition in the Lord's Prayer seems at first perfectly simple,—“Give us this day our daily bread.” Actually it is beset with more than one difficulty. One of these is felt by every minister who leads a congregation in prayer. The petition sounds all right in the morning; but when it is used in the evening by people who have all enjoyed three meals since the day began, the petition seems quite incongruous. It suggests a prayer for the morning; and one can quite understand that for Our Lord and His disciples it would have been appropriate, inasmuch as there were days when they did not know where their next meal was to come from. This is clearly seen in the incident on the Sabbath morning when fault was found with the disciples for plucking ears of corn for their breakfast.

One suggested translation, is “Give us today our bread for tomorrow,” and one is free to accept it because no one knows for certain what the meaning of one of the Greek words is. Originally the prayer was given in Aramaic, and whoever translated it into Greek used a word which is quite unfamiliar to scholars.

It may be that a light has been thrown on the problem by an Indian missionary who relates out of his personal experience a simple incident. Among those to whom he ministered there were fishermen, poor men who lived practically from hand to mouth. One evening he met one of them returning home and asked him what success he had had. “Oh,” replied the man in his own dialect, holding up a string of fish, “I have been able to provide food for tomorrow.” What he meant was that he would sell some of the fish and be able to buy rice; and that what was not sold would be used to add variety to his own meal. He used what was obviously a familiar phrase, “food for tomorrow.” At once the missionary thought of the phrase in the Lord's Prayer. May it not be that this eastern phrase, falling from the lips of a peasant fisherman, was the one used by Our Lord in Aramaic when He gave the prayer to men some of whom were peasant fishermen?

A possible objection to this translation is that it is inconsistent with the Master's counsel “Take no thought for the morrow.” But in the case of the Indian, the fact that he had been thus successful in his fishing today, en-

abled him to put any anxiety for the morrow out of his mind. We go on with our daily work and in so far as we do it honestly and successfully we remove any cause of anxiety as to where tomorrow's food is to come from. We do not look to heaven to shower down manna; we ask from our Heavenly Father His blessing upon our daily work and in this way acknowledge that every good gift comes from above.

In that daily acknowledgment we are ever reminded of our dependence upon Him from whom all blessings flow.

J.B.G.

Statement on Wentworth College Medical School, University of Natal

CERTAIN rumours have been circulating recently to the effect that the medical course which is given to non-Europeans at the University of Natal is to be shorter and in some ways inferior to that given in the other medical schools in South Africa. These rumours are contrary to the facts. Actually the course offered by Natal is *seven years* instead of the normal six years as at the other medical schools, and the period over which bursaries are paid by the Government also extends over seven years.

When we started at the beginning of 1951 we selected 35 of the best students from about 170 applicants to enter on the pre-medical course.

The pre-medical course is two years instead of the one year which is usually allotted in other universities for the study of the basic sciences, viz. physics, chemistry, zoology and botany. The reasons for lengthening the pre-medical course are threefold:—

- (a) Non-European students generally come to university rather poorly prepared in these sciences chiefly because their high schools have not the same facilities as European high schools in these sciences. Many non-Europeans find that they cannot complete them in one year and actually repeat the courses. We therefore propose, rather than failing them in this way at the end of one year, to spread the teaching and the practical work in these sciences deliberately over two years so as to allow for the necessary absorption and to provide a proper grounding in these basic sciences.

It has been found also that unless students get a good grounding in these sciences they very often fail in the subsequent years of the medical course.

In actual fact an increasing number of medical students to-day complete the whole B.Sc. degree before entering on the medical (i.e. pre-clinical) years. This procedure is all to the good and we encourage students

to take as many science courses as possible before entering on the medical course proper.

(b) In addition to the four basic sciences we require students to complete two first-year B.A. courses in the *humanities*: one *language*, e.g. English or Afrikaans, and one *social science*, e.g. sociology, social anthropology or psychology. It is considered that some grounding in the humanities beyond the high-school level is essential for a medical doctor, particularly where he will be placed in environments where a knowledge of one of the social sciences will stand him in good stead.

(c) Two years of pre-medical studies provide a better testing period than one year for selecting the best students to whom we can award the bursaries of £200 per annum during the subsequent years. The Government bursaries during the two pre-medical years are £150 per annum.

The medical course will be of the same standard as that given to European medical students and will from the beginning conform to the requirements laid down by the South African Medical Council in its regulations for the medical degree.

After obtaining the degree M.B., Ch.B., the young doctor will be required to spend a further year as an interne in an approved hospital before entering on general practice. Durban, with its large number of non-European hospitals, provides a wealth of clinical material unequalled in the Union. Here medical practitioners can be specially trained to deal with the diseases which afflict the African and in the techniques of prevention which constitute a very important part of the training required.

The medical school is being erected adjacent to the King Edward VIII Hospital in Durban, at a cost of over £200,000.

To judge from the applications received for the posts in the pre-clinical subjects which will be commenced in 1953, this medical school seems to be attracting some of the best talent in the medical profession.

The fact that the medical classes will be small, i.e. about 20, is another factor which will ensure that the quality of teaching at this medical school will in no way be inferior to that given in other medical schools.

E. G. MALHERBE,

Principal.

11th September, 1951.

New Books

Great South African Christians, by Horton Davies (Oxford Press, Cape Town. 12/6).

Here is a book out of the heart of South Africa. As one reads its finely written pages, one wonders why something on these lines was not attempted before now.

Professor Davies, head of the Department of Divinity

at Rhodes University, Grahamstown, has been in South Africa only for a few years, but he has identified himself in a notable way with the life of the country. Already he is deeply read in its history on the religious and social side. This book is the fruit of that identification and reading.

In a series of attractively written chapters, he sketches the life and work of nineteen great South African Christians, all of whom have passed away. To make the selection was no easy task. Inevitably there are omissions. We ourselves would have liked to see Father Godfrey Callaway, Prof. John du Plessis and the Rev. Tiyo Soga find a place in this portrait gallery. In an Introduction on "The Principles of Selection," Dr. Davies sets forth the main considerations that guided his choice. Those included are representative of all the principal Churches and of various nationalities, and, as might be expected, missionaries figure prominently. The list comprises: Georg Schmidt; John Philip; Robert Moffat; William Shaw; Daniel Lindley; Robert Gray; Eugene Casalis; David Livingstone (two chapters, as missionary and as man); Francis Pfanner; Andrew Murray; Chief Khama; James Stewart; Francois Coillard; Jan Lion Cachet; Stefanus Hofmeyr; Ernest Creux and Paul Berthoud (one chapter); Mother Cecile; and John White.

Every chapter has its own fascination. In each life we see intrepidity, vision, determination and spiritual power of the highest order. They are men and women of whom any country could be proud. Their stories are told with a fullness of knowledge, understanding, scholarship and grace of style that are in keeping with the lives portrayed.

Professor Davies says: "These portraits are, then, glimpses of the Acts of the Apostles in South Africa. They present a saga of Christian service to God and man that is not closed, but continuing. They illustrate the greatness that is possible to men. The point of contact between the heroes of yesterday and the demands of to-day is provided in the penetrating saying of G. K. Chesterton: 'Religion makes the ordinary man extraordinary.'"

We bespeak for the book a great welcome. This is the ideal Christmas gift for minister, missionary, or lay folk concerned for our nation's highest life.

R.H.W.S.

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Race and Psychology, by Otto Klineberg, (UNESCO publication 892. 39 pp. 1/6).

Under the title *Race and Psychology*, Unesco has published a new booklet, fourth in a series dealing with "the Race question in modern science." Its purpose is to determine, through a study of present-day research in experimental psychology, whether some races are more intellectually endowed than others and whether the too readily admitted prejudice in favour of the Whites is indeed valid.

The author, Dr. Otto Klineberg, Professor of Psychology

at Columbia University, New York, after describing the various test-methods used to obtain an objective comparison of the aptitudes of different ethnic groups, proceeds to assess the significance and validity of the results. But even the most obvious deductions, he warns, must be interpreted with caution, for results can be falsified by handicaps such as a lower standard of life, culture and education, and it is often these varying factors which account for inferiorities which, at first glance, might be attributed to heredity.

As a result of his analysis, Dr. Klineberg is firmly convinced that the more conditions between racial groups become similar, the more the divergence in the test-results will be reduced. So the view that "race is a factor determining the intellectual level has against it an overwhelming mass of evidence."

If more proof were needed, there are other important factors supporting Dr. Klineberg's conclusion: the psychological effects of mixed marriages, and differences in individual aptitude, personality and temperament. An interesting point to note is that the rate of basal metabolism, which measures the rhythm of psychological changes, is slightly lower in China than in Europe. It increases, however, among Chinese living in Europe or the United States where life is at a faster tempo, and decreases among Europeans living in China.

The general effect of Dr. Klineberg's study is to show that varying degrees of aptitude are on the whole conditioned far more by environment than by any so-called biological heritage. The author, taking care not to encroach on biological preserves, freely admits that heredity does account for some psychological differences, but, in his view its influence is limited to the individual and to the family. It is not appreciably evident on the level of communities as large as racial groups, which "cover the whole range of human capacity and reveal the same frequency in the hereditary transmission of different degrees of aptitude."

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Commentary on the Gospel of Luke, by Norval Geldenhuys (Marshall, Morgan & Scott, London 25/-).

This is a 700 page book by a minister of the Dutch Reformed Church who has studied in America, England and this country. It is a comprehensive and scholarly work from the fundamentalist point of view. The text as printed is the English Revised of 1881, but the exposition is based on the Greek text as exhibited in the Nestle's edition.

There is a useful introduction to the gospel dealing with authorship, time and place of writing, historical trustworthiness, special characteristics, and so on.

In the commentary which follows, each incident in the gospel is treated under a separate head. The incident is

first treated generally, then verse by verse and finally a practical application in an exhortatory and admonitory style is given.

The detailed exegetical notes draw on a considerable bibliography in which not a few less-well-known Dutch scholars are found.

One of the most interesting and stimulating features of the book are the monographs on such thorny subjects as The Virgin Birth, Demons, The Kingdom of God, The Resurrection and others.

There is an excursus on the day and date of the crucifixion which the reviewer found very illuminating.

Altogether a substantial work, this commentary can be recommended for its careful, scholarly, if somewhat dogmatic approach, its reverent and challenging treatment of the text applied to the individual soul by a thoroughly competent scholar of the conservative school.

J.D.M.

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Roman Dogma and Scripture Truth, by Dr. Alexander Stewart, edited and revised by Martin Parsons. (Inter-Varsity Fellowship. 112 pp. 2/6).

This is a new edition of a book published some twenty years ago. It has been somewhat abbreviated in order that it might be issued at a price within the reach of students, for whom the provision of a reliable and readable book setting out the main differences between Roman Catholicism and evangelical Christianity was felt to be desirable. "Rome" says the editor, "claims to be the one true Church, the guardian of saving truth. If she is right, let us not endanger our souls by remaining outside her ranks a day longer. If she is wrong, let us see where she is wrong and know why we are Protestants." The Roman position is fairly and accurately set out, mainly in the words of authoritative Roman Catholic writers, and the teaching of the New Testament is put alongside it. The result is a valuable and impressive little book which we hope will have a wide circulation.

Bantu Sunday School Convention.

The Twelfth National Bantu Sunday School Convention of the S.A. National Sunday School Association, which is open to Sunday School teachers of all denominations and others interested, will be held by kind invitation of the Cape Sunday School Union at Langa, Cape Town, from 15th to 17th December, 1951. For all particulars apply: S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth, NOT LATER THAN WEDNESDAY, OCTOBER 31ST.